

A
PROJECT
FOR THE
PRESERVATION
OF
SUNDAY.

Written by a COUNTRY-GENTLEMAN,
TO A
MEMBER of PARLIAMENT.

—— *vaser Vitium ridenti tangit amico.* Perf.



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T O

* * * * * * * * , Esq;

M E M B E R O F P A R L I A M E N T .

Hon. S I R,

TH E Project which you thought vain and Chimerical when I had the Honour to propose it to You, I have, in Obedience to your Commands, drawn up in some Sort of Method, and now put into your able and honest Hands, wishing you Success in effectuating a Scheme so sure to promote the good of your Country, and your own Satisfaction and Honour.

I am,

S I R, &c.





SECTION I.

PRELIMINARY.



AS one Day out of Seven has
 been set apart for publick Wor-
 ship, from the Creation of the
 World, many People, subject to
 Prejudices of Education, or having a Taste
 for Antiquity, or being Lovers of Cleanli-
 ness *, or from some other Motives, are

* See Dr. *Swift's* Reasons against abolishing Christianity.

supposed

supposed to desire the Continuance of this old Custom, and to wish that it may not be quite abolished at last.

But to proceed, with due Caution, I could wish that the Sense of the Nation on this Subject were taken, not collectively, but distributively, which may easily be done by Writs issued to the returning Officers of all Counties, Cities, and larger Corporations (the very little Burroughs may be neglected, as being like the infinitesimal Quantities in Fluxions, too inconsiderable to be regarded in Computation, and being also notoriously subject to Misrepresentation †.) All others who have a Right to Vote for Members of Parliament might give their Votes, as in Case of three Candidates, either for a stricter *Sunday*; for a moderately-decent *Sunday*; or for no *Sunday* at all.

* The rotten Part of the Constitution. *Burnet's History* of his own Time.

I am by Inclination for a stricter *Sunday*, but the known Moderation of the established Church, and the abundant Candor of most of its greatest Ornaments, exempt them from all Suspicion of ever consenting to the least Shadow of Rigour, and the good old breed of serious religious Puritans is almost extinct on this Side *Tweed*, having dwindled into that of the pert, careless, modish, semi-free-thinking Dissenter.

Foreseeing therefore what a poor Figure our Party is like to make on a Poll-Book, I think it adviseable to transfer our Votes and Interest, and thereby secure the Election of the Moderately-decent *Sunday*.

For notwithstanding the great Arrogance and vain boasts of the third Party, I have often observed, in walking along *Cheapside* or *Fleet-street*, that one Fool or a Madman always makes more Noise than an hundred sober Passengers; computing our
Adversaries

Adversaries Strength by this Rule, I am confident we shall out-poll them by a very great Majority. If the Publick is already convinced of the Certainty and Accuracy of my Calculation, all the above-mentioned Trouble is saved, and I am at Liberty to proceed with my Project.



S E C T.

S E C T. II.

I N T R O D U C T O R Y.

BY a Moderately-decent *Sunday*, which I now consider as duly elected, I mean such a kind of *Sunday*, as has been in Fashion for some Years past, a *Sunday* on which about one fourth Part of the People meet, in publick Places of Worship, to pray for themselves and the other three Parts, who are sleeping, yawning, tipling, sotting, swearing, whoring, or cozening one another the while.

I have now fixed the Idea of my Subject, with the utmost Precision, but have the Mortification to discover, that young Mr. E X O T I C thinks me a stupid old superstitious Bigot for writing in its Defence.

That hopeful young Gentleman having imported from his Travels near a Quarter as many new Sentiments as fine Waistcoats,

B

has

has greatly improved my Understanding. When I communicated my Design to him, he told me, with a Smile expressive of infinite Pity, that he was sorry I was not better acquainted with the Manners of foreign Nations ; that Abroad neither Protestants nor Papists scruple going to Balls, Plays, Operas, Masquerades, or Card-Assemblies on a *Sunday*, and he thought it might not only lessen the Prejudices of the Romanists, and pave the Way to their Reformation, but cement and unite the Protestant Interest, if we would abate a little of our Strictness.

What an Advantage it is to keep good Company ! I now understand what I never could have apprehended without this **K E Y**, the Meaning of some very fashionable Phrases, *viz.* enlarged Views, extensive Notions, vast, boundless Benevolence and Candor.

S E C T.

S E C T. III.

A P O L O G E T I C A L.

I Cannot forbear offering a Word or two in Excuse, for the old Mumpsimus Way of keeping *Sunday*, though it is quite foreign to my Purpose, as I am not pleading for any Degree of Striçtness, and approve of a foreign *Sunday*, much better than none at all, but give me Leave to say, it is possible that all fine Gentlemen may not be sufficiently versed in the History of their own Country, to make fair Allowances for the Disadvantages of the *English* Reformation. Our Sovereign having quarrell'd with the Pope, No Matter why, encouraged a Sett of poring College-bred Divines to reform the Church of *England*, and they, poor Men, in that Work, regarded nothing but the Scriptures, and the Practices of the Primitive Church. Set now in contrast with their Caution, the happy Temerity of the Painter, who had drawn a fine Horse, but could not express a bit of Froth,

till he threw his Sponge in a Pet, and happily hit the Picture on the Lip ; and it will plainly appear why foreign Protestants had a much better Chance for lucky Hits than We. I know it is usual to ascribe the Advantages which they have over us, to Providence, and I do not decline the Expression for want of Complaisance, but because I hear, that obsolete Word was carefully expunged by the great Critic, who corrected a late famous Voyage. It cannot, however, be denied, that it was good Policy not to let the Romanists engross the Allurement of *Sunday-sports*.

Yet I wish our fine Gentlemen could forgive the Memory of their Ancestors for having temporized, and given way a little to the Prejudices of a brave rough People, which might be more necessary in those Days, than since the discovery of a Method of getting into Parliament without their good Opinion.

S E C T. IV.

Recantatory and Characteristic.

I Find myself in the unhappy Situation, in which I have with Concern beheld many of my honour'd Cotemporaries, who are apt to be warmed by their Subject, before they get Masters of it, like an unskilful Blacksmith, who burns his Fingers by vain Endeavours to shape his Mass. In a second Conversation with young Mr. Exotic, I am informed that Foreigners, notwithstanding their Allowance of Evening-Diversions, keep *Sundays* much more religiously than We do, and that Abroad, it is both very disgraceful, and very uncommon for any Person, without a necessary Cause, to be absent from divine Service. In great Joy, I told my agreeable Companion, that no Method of enlarging Knowledge can ever hurt Religion, in a Mind endued by Nature with sound Judgment, on which Advantage I congratulated him; that a *Sunday-Evening* might doubtless be spent

spent as innocently at a Ball, or a Concert, as in the idle Chat, which fills up some vacant Time in the most Religious Families : But I lamented the awkwardness of our home-bred Country Gentlemen and Ladies, who are so very *outré* in their Affectation of Politeness, as vastly to outgo the elegant Originals they strive to imitate ; that having but little Taste for Operas, or Masquerades, and few Opportunities of enjoying so much as a Ball, except on the Country-race-night, which doth not happen on a *Sunday*, and yet looking upon themselves to have as good a Right to express their Contempt of the Sabbath as others, they are reduced to the brutish and slovenly Method of profaning the whole Day. How oft has Joy sparkled in the round rosy Face of 'Squire *Bumkin*, when, at the Beginning of the Week he has contrived a distant Visit, or a Journey to fetch Home a Dog, for the following *Sunday* ! And oft have my Bowels yearned with sympathetic Pain, for good old Madam his Mother, when she has sat wriggling, skrewing and making of wry Faces with the

Cholick

Cholick on a *Saturday*, because *Sunday* is the Day, set apart by the Family Politeness, for a Day of taking Physic.

As my Friend's important Features began to shorten into a Smile, at these grotesque Figures, I ventured to proceed, with just the same extravagance of Imitation as do the poor Fellows who are hanged after every Affizes, imitate our Gentry, concluding that People of the first Figure in their Country, would not take so much Pains to display Irreligion, if they did not think all Religion and moral Duty a Bam, and why should not we, say they, take the Advantage of the new Principles, as well as our Betters? Now, Sir, added I, you innocent Innovators ought at least to make loud and frequent Declarations, and shew by your own Example, in attending publick Worship, that you do not mean to renounce all Religion by your *Sunday-Evening Diversions*, which though in themselves absolutely innocent, are in *England*, very scandalous. How! scandalous! said he, Why my Lord and the Duke of —
 Interrupting

Interrupting him, I endeavoured to explain the Nature of Scandal, would have made him sensible of the Apostle's Generosity, in declaring, *I will eat no Flesh while the World standeth, lest I make my Brother to offend* *, and the great Cruelty of misleading the Judgment of the Ignorant to their final Ruin. I asked what Punishment he thought a Man would deserve who for the Sake of diverting himself should lead a poor benighted Traveller to a Precipice, and not prevent his Fall. But he thought every one has enough to do to take Care of one ; that it is but a Joke for a Man to appear worse than he is ; that if stupid People cannot see through it, it is their own Fault ; and that the Vulgar ought to be damn'd, if they presume to pry into the Conduct of the Great.

Finding I had no farther Information to get out of him, and that He would as soon part with his feathered Hat as with this his only Way of distinguishing him-

1 Cor. viii. 13.

self, I reminded him, what a pertinacious Endeavour to introduce *Sunday*-sports once cost an Archbishop, who was also a first Minister, a wiser Head than most who have appeared on that Side of the Question, I feared the attempt hath not added much to the Popularity of some, who have adorned high Stations since. But Heaven avert the Omen! May all polite and ingenious Heads, tail'd, bagg'd, or toapee'd, be ever too handsome and too much admired, to be put on a Foot with Heads that have been taken off*. He left me in Wrath.

* Be it known unto Posterity that my ingenious Brother Projector Mr. *Foot*, to the great Honour and unspeakable Consolation of our Fraternity, hath acquir'd a genteel livelihood by making, or taking off Faces, which he performs not with Plaister of *Paris*, but his own natural Muscles. The same great Artist hath also turned his Hands to the more lucrative Trade of Matches, made not of old Cards or Chips of Deal, but other cheap and combustible Materials.

S E C T. V.

A R G U M E N T A T I V E.

MAN is an Animal naturally fond of
 * Mimickry; hence the Great have
 a Right to set Fashions, and it is the Duty
 of Inferiors to imitate them; the only
 Duty perhaps which Men are always in the
 Humour to discharge.

The Nimbleness of Imitation keeps the
 Invention of Originals always on the
 Stretch, and the † Toe of the Peasant
 comes so near the Heel of the Courtier
 that it galls his Kibes. The Great, to do
 them Justice, quit new Fashions for newer,
 as fast as they do their Mistresses, as they
 perceive others are getting into them, but
 the Vulgar make all the Speed they can af-
 ter them. Vices no more than Diseases
 will stop with the Great; for bad Ha-
 bits are as infectious by Example, as the

* μιμητικὸν ζῷον. *Aristotle's Poeticks.* † Shakespear.

Plague

Plague itself by Contact. In free Countries at least, it is a Branch of Liberty claimed by the People to be as wicked and as profligate as their Superiors. Thus while the Nobleman will emulate the Grandeur of a Prince; and the Gentleman will aspire to the proper State of a Nobleman; the Tradesman steps from behind his Counter into the vacant Place of the Gentleman. Nor doth the Confusion end here, it reaches the very Dregs of the People. It gives me some uneasy forebodings for the Fate of *Sunday*, to observe how the two great Necessaries of Life, Food and Raiment, have been treated by the Fashion. Is there a more graceful or majestick Ornament than the Shoulder-belt in old Pictures? Yet when the Great condescended to quit this Garb to the Use of their Inferiors, they left it off too, and I apprehend, it is worn by Choice, and merely as an Ornament by none, for Dragoons

* *Fielding's Enquiry* into the Causes of the Increase of Robbers.

cannot sling their Carbines, nor Sowgelders carry their Horns without it.

At the Installation Feast of *George Nevill* *, Archbishop of *York*, *Anno Dom.* 1466, Bitters, Heronssews, Egrets and Porpoises were eat in Plenty. But no such Dishes are now dressed either at *Pontack's*, or *Lebeck's-Head*. I question indeed whether * *Mr. Cbloë* could cook them, or whether his Grace would like them, if he could. If his Grace has a Mind to convince me, I shall be glad to wait on him when there may be Room for me to come in for a Taste of his Favour.

From the aforesaid Principle it follows, that if ever publick Worship should get quite out of Fashion amongst the Great, it cannot possibly continue long amongst the Vulgar. The Dissenters may perhaps have a little Advantage from the Spirit of Contradiction, which keeps their Flocks together, but that will not much avail them;

* *Vide Godwin's Bishops.* † Cook to the Duke of *N-----*.

and in Country Churches the Congregation must, in that Case, consist of only the Parson and his Family, and the Clerk ; except where the Parson has an handsome Daughter or two to ogle the young Farmers.

The learned Mr. *Bode-ill*, who is a little apt to see Things in the worst Light, computes, that in three hundred Years, the Words Litany, Creed, Sacrament, &c. will be as obsolete, and as little understood, as Heronsews and Egrêts are now, and that some future Antiquarian, rising up in the true Genius of Free-thinking, determined to believe nothing which he can find any shuffling Excuse for disbelieving, and observing monumental Inscriptions, on the mouldering Remains of the Walls of Churches, will roundly deny that those venerable Buildings were ever intended for any other Use but that of Burying Places, or that there ever were such Things as Pulpits, Reading-Desks, or Communion-Tables.

S E C T. VI.

P R O P H E T I C A L.

I Hate such gloomy Reveries, and scarce report them without Horror. God Almighty will, doubtless, take Care to preserve the Use of Church-Yards, and Man will retain the Use of Churches too, until He is sunk lower into Brutality, than I believe a rational Nature is in general capable of sinking; whatever may be the Conduct of a few wretched Individuals.

It is also plain from the constant Rotation of Fashions that Religion must come into Vogue again.

I think, moreover, that I understand the Prophecies as well as Mr. *Bode-ill*, and it appears to me from thence, that the Kingdom of Antichrist struck Root in Popery, sprung up in Mahometism, then put forth

forth its * variegated Leaves in the many
 . absurd, ridiculous and impious Whims of
 both Popish and Protestant Sects. Orders
 and freakish Writers, is now in a State of
 Maturity, ripening its acursed Fruit in
 Deism, or Antichristianity undisguised, and
 will soon be blasted by the Breath of God's
 Displeasure.

In the mean Time the Enemies of
 Christianity have the Pleasure to observe
 their subtle Tincture reach to the very
 Extremities of the Body Politick. We
 have in the Country, I assure you, Thanks
 to their indefatigable Labours, many sur-
 prizing Adepts, who can neither write,
 read, nor run of an Errand, and yet are
 quite too Cunning to go to Church or
 Meeting-House, and when asked a Rea-
 son of their Conduct, reply in *Irish*, they
 believe they are as good as their Betters,
 meaning their Superiors.

* Which Variety Men of enlarged Notions, and un-
 bounded Candor, think very beautiful; in my Eye they
 have just the same degree of Beauty, as Spots on the Belly
 of a Toad.

I am so far of their Opinion, as to maintain that the lowest Wretch who turns Infidel upon Authority, is a better Man than any of his Seducers, and gives a wiser Reason for his Conduct, than has yet been given by any Advocate for that Cause.

I am really apprehensive, that some young Gentlemen are weak enough to imagine that Discoveries in Favour of Infidelity have been made by Writers of that Class; I wish they would choose Books with the same Care and Sagacity with which they choose Horses. If a Horse boggles, and starts and jumps out of the beaten Path, they know it is not because he sees better than other Horses, but because he sees worse. Having communicated this apt Simile to a sensible Friend of mine, who sometimes sells or buys a Horse at *Northampton*, he tells me that the honestest Fraternity of Horse-Courers (who love to give soft Names to faulty Things as well as those clumsier Bites who would jockey us out of our Religion) now generally

rally call a Horse that is going blind a Free-thinker.

Finally it is to be wished that Gentlemen conscious of no Virtues, would consult their own Interest more in the Choice of their Vices. If they have no Religion, it might be worth while to keep up a little formal outward Appearance of it for the Sake of preserving their Property. It can never be for their Interest to encourage all their Tenants and Tradesmen to turn Cheats, and their Servants Street-Robbers, or Murderers. Hypocrisy, though an odious Vice, is not so destructive to human Society, as its opposite. It is in the Language of Apothecaries, a *Succedaneum* to all the Virtues.

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S E C T.

S E C T. VII.

L E G I S L A T I V E.

HA V I N G sufficiently described the Distemper and its Causes, I now propose a Cure, which until the Nation shall grow wiser and better, I despair of obtaining, without the Authority of Parliament; *Nam in vitium libertas excidit & vim dignam lege regi.*

I therefore have prepared rough Sketches of two Bills, which I am sensible are capable of many Amendments.

The Country S U N D A Y *Bill.*

A B I L L for the more effectually limiting and restraining the Profanation of the Lord's Day, and for a more proper Distribution of the Benefits and Advantages arising from late Improvements in Religion and Morality.

W H E R E A S

WHEREAS it hath been found by long Experience that the Resort of common People to Churches and Meeting-Houses on the Lord's-Day conduces to the Health, the decent Looks and good Behaviour of such People, and to the Peace and Prosperity of this Nation, especially as thereby many of the Nobility and principal Gentry, have from Time out of Mind, and at all Times, enjoyed the Privilege and Opportunity of travelling on the High-road, without Let, Hindrance, Molestation, or Interruption on that Day.

AND WHEREAS the said Noble and Honourable Personages have of late found themselves greatly incommoded by Crowds of inferior People travelling on *Sundays*, some of whom assuming to themselves the laced and flowered Waistcoats, together with the courtly Oaths and confident Stare belonging to People of *Quality*, often turn them out of the Road, or getting into Inns before them, eat up all the plentiful *Sunday*-Dinners, to the Amazement of the af-

D 2 frighted

frighted Inn-keepers, whereby the said noble and honourable Personages are every Lord's-Day in danger of being starved by Taylors, Fiddlers, Mountebanks, Strollers, Poets, Authors, Attornies, Catchpoles, Counterfeit and Real Captains, Fortune-hunters, *Irish*-Evidences, Informers, Vote-jobbers, Pimps, Gamesters, Jockeys, Sharpers, Cockers, Smockers and Fox-hunters, and Persons of all other Trades and Professions, and of none at all, infesting the publick Roads on a *Sunday*.

F O R remedying the aforesaid Evil, it is proposed that it be enacted, That all Persons travelling on a *Sunday* shall pay treble Fees at every Turnpike which they shall go through ; except Midwives, Surgeons, Bonesetters, and Tooth-drawers ; and such Persons as shall produce to the Keepers of the said Turnpikes, Certificates that they have made Oath before one of his Majesty's Justices of the Peace, that they dare not travel on any other Day. Saving also and reserving unto all the Nobles, Peers, and Members of the honourable House of Commons,

mons, and their Servants, all their usual Priviledges sacred, entire and inviolable. And that the Poet Laureat (the Licencer of Plays, or some other important Court-Officer whose Salary may want mending) shall have Power to grant Licences to Ladies and other People of Quality, not having Priviledge of Parliament, to empower such as he thinks proper to Travel on a *Sunday*.

AND to the end that common People may not be at a Loss for Practices suitable to their Rank whereby they may express their Irreligion, It is further proposed to be enacted, that no Prosecution be carried on for Tipling, Dancing, and roaring at Alehouses, nor for Poaching, snaring of Hares, tunnelling of Partridges, robbing Fish-ponds, or Rabbet-warrens, or other common *Sunday* Diversions, by any Lord of a Manor, Esquire, or Country-Gentleman; or before any Justice of the Peace who shall appear to act on the same Principles with the Person prosecuted, by travelling or gaming on the Lord's-Day.

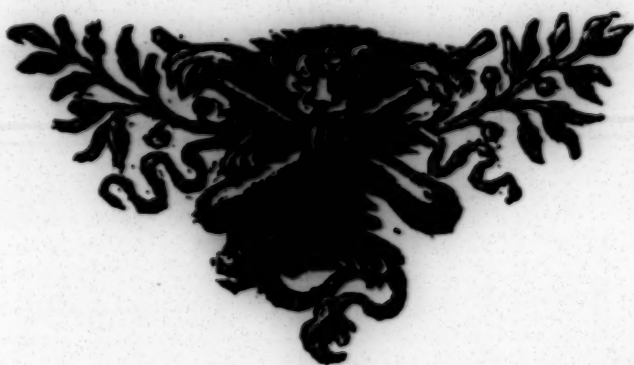
1st R E M A R K on the said B I L L.

IF this Bill should have the good Fortune to pass into a Law, how will it illustrate the modest Estimation of themselves, which many discreet and opulent Merchants, Tradesmen, and others will display, by abstaining from Sabbath-breaking to save a Shilling, who would not do it to save their own Souls!

2^d R E M A R K.

IT may be objected that the Penalty in this Bill bears no Proportion to the Crime. But the *British* Legislature have often shewn their Magnanimity and love of Liberty, by allotting light Punishments to great Crimes, as the Act against Blasphemy the 9th and 10th of *William* III. punishes that Crime with no heavier Stroke, than the Loss of an Office, if the Offender happens to have one. The Wisdom of the Legislature hath indeed sometimes judged it necessary to exceed
this

this Lenity in punishing, otherwise a Man might have committed Treason for a Fine of a Groat, which would have been a great Comfort to those pretty Fellows who lately plumed in Plad-Waiftcoats.



S E C T. VIII.

The Town SUNDAY Bill.

A BILL to restrain, limit and appropriate excessive Gaming on the Lord's Day, within the Cities of *London* and *Westminster*.

W H E R E A S it has been discovered by certain great and noble Persons of a Genius superior to the rest of Mankind, improved by large extensive way of Thinking, acquired in their Travels through foreign Realms, that playing at Cards is the most proper Employment for People of Quality on the Lord's-Day, as the Silence and Quiet usually preserved on that Day contributes to the playing the divine Game of Whist in the utmost Perfection; and the said noble Persons might have obtained a Patent with exclusive Priviledges for the sole Use of their wonderfully imported Discovery, which they generously declined, confiding too much in the Modesty

defty of their Fellow-Subjects, whereby it is become notorious that playing at Cards on the Lord's-Day is now as common amongst Apprentices, Porters, Scavengers, Bawds, Pickpockets and Beggars, as amongst the Nobility and People of Quality themselves, who are thereby in Danger of being deprived of this their most valued Distinction.

F O R preventing the said Abuse it is proposed that it be enacted, That no Person do presume to play at Cards on a *Sunday* with common Cards, under the Penalty of 100 *l.* for every such Offence, one half to the Informer, to be recovered by Information or Action, &c. But that *Quality-Sunday-Cards* be provided with a new Stamp *, for which a Duty of one Guinea

* It is humbly recommended to the Commissioners of the *Stamp-Office* that the Device of the new Stamp of these *Quality-Sunday-Cards*, be Fortune standing on her Wheel at the Bottom of *St. Paul's-Church-yard*, with some little Figures, properly decorated with Coronets and Garters kneeling at her Pedestal, with their Backs towards the Church: The *Exurge, Nobil. quorund. Britan. Rel.*

per Pack, shall be paid by the Makers or Sellers of the said Cards : And the better to distinguish the said *Quality-Sunday-Cards* from the common *Week-day Cards*, it may be enacted, that the Court-cards in them * be painted with new and more proper Attitudes and Devices than have been in Use heretofore.

A N D it is further proposed to be enacted, that no Gambler, Sharper, Hat-snatcher, or Pickpocket shall be convicted for exercising any Branch of the said dextrous Callings upon any Person returning on a *Sunday-Evening* from his indevout Exercises, at a certain noted House in *Pall-Mall*, known by the Sign of the Cocoa-Tree ; or another notorious Chocolate-House, in the next Street, denominated

* For Instance, the Knave of Clubs may wear a Red, or a Blue Garter, and shake a Box to a Table of Footmen.

The Queen of Hearts may lay her Leg carelessly over the Lap of a *Jew*, with a Rolleau in his Hand.-----I hope the ingenious Mr. *Hogarth*, will take the Trouble to design the Portraits of the rest of the Court-Cards in the same Taste.

from

from one *White*; but that it be sufficient for the Criminal, or his Council, to give in Evidence that the Person pretending to have been aggrieved, appeared to have been a Brother by the Place which he came from, and to quote the antient Apothegm of St. *Lewis*, *Let Dogs eat Dogs*.



S E C T. IX.

C O U R T S C A N D A L.

THE Vicar is just come to me, He looks strangely disturbed, the Tears stand in his Eyes. What is the Matter, Sir, Is your Wife dead? No, no, says he, that would have been but a private Loss, but pray read this, shewing me the Story of the Earl of *Huntington's* * Daughter, in the third Volume of Mr. *Whiston's* Memoirs.—Well, but you do not believe this Story? Sir, said I, do you? No, Sir, says he, I do not believe any of the Royal Family ever sent such a Message, but it shocks me extreamly that any Body about the

* One of the Daughters of the Earl of *Huntington*, was recommended to be a Maid of Honour to one of our Princesses, and was accepted of, but only on this Condition, that she must comply with the Princess in playing at Cards on the Lords-Day; but her Mother, who did not approve of such a Profanation of that Holy Day, having forbidden her Daughter to game upon it, and the Daughter having accordingly promised not to game, she was rejected on that Account. P. 172.

Court should dare to banter the too pious Countess of *Huntington* by a Lye so very scandalous and injurious to one of our most excellent, virtuous, and religious Princesses. But, doubtless, added he, some of the Bishops have told the Princesses how they have been aspersed, and they to be sure have punished the Author of this detestable Calumny. Composed a little with this Thought, he took my Pen, and wrote the following Memorial.

S E C T.

S E C T. X.

A MILITARY MEMORIAL.

FOrasmuch as in the War which the Church Militant is bound continually to wage against the World, the Flesh, and the Devil, it seemeth not meet that we Country Christians, the Forlorn Hope of the Army, should be left alone to attack the Enemy's Batteries, while our General and Field-Officers content themselves with patrolling unmolested, and parading magnificently round and about the Enemies Head-quarters. I, an humble Subaltern, yet a Self-commissioned Agitator in the said Army, do with great Deference and Submission recommend to our Commanders, the holding a Council of War for the Undertaking some Action of Eclat, which may stop the Progress of the Enemy; for the preventing or punishing Mutiny and Desertion; and ordering divers Matters of great Importance to the Subsistence and Discipline of the Army.

The

The first complaint to be laid before the Council is, that our Engineers impatient of Inaction, and for want of more proper Employment, betray a violent Inclination to attack our own Batteries : The most skilful of them have been opening Trenches * before our little Fortrefs of *Mosaic Prospect*, longer than the *Greeks* lay before *Troy*.

Another soon got his Brains dashed out in erecting an Hornwork against Primitive *Wonderfield*. But however unsuccessful these Schemes may be, as destroying Out-works is much easier than defending them, and the demolishing Scheme is well adapted to the Courage, Industry and Abilities of some very polite Chieftains. It daily gets ground, especially in the Esteem of such as are least acquainted with Fortifications and Gunnery, who are in Hopes of seeing our grand Citadel, *Dominica Sacra*,

* Dost thou not, ingenious Reader, admire in this noble Allegory, the genuine Beauties of *John Bunyan*, Author of the *Pilgrim's Progress*, whose Works the Vicar from his Infancy admired, and whose Stile he faithfully imitates.

voted to Demolition, though it is as unlike an indefensible Outwork, as the Tower of *London*. It is wished that those Gentlemen may be undeceived by the Authority of a Council of War.

Another Object of the general wish of the Army, is, that a Court-Martial be called to try all disorderly Officers as well as private Men, especially such as are Guilty if not of Desertion, at least of running from their Colours.

Many of the younger Warrant-Officers of the two Academic Regiments are particularly charged with not only renouncing all Military Character and Decorum; but even losing their Regimentals; whereof being deprived in no very reputable Way, they cannot procure them so much as to mount Guard; but scower away on a Guard Morning to their respective Posts, dressed like Barbers, Manciples, or any thing rather than what they are. As this is the very Crime which produces so much Flogging in *St. James's-Park*, suppose their Colonels
should

should allot every such Criminal 300 Lashes, Most of them may perhaps be able to plead that they have already received 3000 Strokes of Contempt, and Marks of Infamy, from the impartial Censure of their offended Country, but Punishments which work no Reformation are not to be pleaded in Abatement of what is due for reiterated Offences. What Hope can there be of an Officer who is ashamed of his Commission, and delights to ridicule the Service, by his own burlesque Figure ?

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S E C T.

S E C T. XI.

ADVICE to PULPITS.

I WAS so well pleas'd with the Vicar's Honesty that I could not forbear giving him a little good Advice with Respect to his Zeal. Sir, said I, pray be not too forward to meddle with Subjects which you are not sure that you are permitted to handle; what have you to do to reform the Great? You Preachers should keep to general Doctrines, or if you will now and then have a Fling at any particular Vice, take Care that it be only in such Places where none are guilty, or so much as suspected of it. It is well for you that your Lot is fallen in a very small Parish; if you were to preach as you do against Blasphemy, Adultery, or Sabbath-breaking, in some Places, the Congregation would titter and whisper one another, that you mean some neighbouring Peer, or Knight of a Shire, or Lord of a Manour. But above all take Care to avoid all Words and Phrases that are polluted by Party Use; you are apt, I must tell you, to make too free in your Sermons with the term Corruption, by which, I, who

I, who understand you, know you mean only original Sin, or its permanent Consequence, a general Depravity of Manners, but were you to mention Corruption in a Borough Town, you would be thought to mean Parliamentary Venality, be marked as disaffected, and have your Name sent up next Post. You had better make yourself Master of the Modish Stile of the Pulpit. Do not you remember *Homer's* Description of *Ulysses*, *His Words fell from him like the feathered Snow.*

Learn the smooth, easy, flowing, soft, elegant, harmonious, unalarming, whipp'd Syllabub Oratory, which has raised so many worthy Clergymen to Dignities.

He bowed and shook his Head, as fearing he had not genius enough to excel in so polite a Taste.

S E C T. XII.

C O N C L U S I O N.

IT is Time for the Guardians of Religion to consider what can be done for the Preservation of some small Remains of it in this Protestant Nation. There are but four different Methods which they have to choose out of. They may labour to keep up a little faint Appearance of Religion among the Vulgar, but entirely neglect, and connive at the Great. Or they may give the Vulgar a just Abhorrence of the Profaneness of too many of the Nobles; or they may try either to raise the Vulgar up to the Politeness of their Superiors, or to depress the Grand to the unfashionable common Sense of the Vulgar. The first is the safest and most inoffensive Method, but it has been tried long enough without Success. The second is the easiest, for it will cost very little Pains to expose People, who are forward to expose themselves. But this Method

Method I utterly dislike, as it tends to Sedition and Levelling. For though perhaps not many Tears will be shed when divers ancient and noble Families which have been the forwardest in encouraging Infidelity and Debauchery, shall be extinguished by their Vices, I would not have a Hand in their Destruction.

If the third Method shall be approv'd, it will be proper for the Bishops at their next Visitation, to give it in Charge to the Clergy, that they take Care to promote Politeness, or new-fashioned Christianity, as well by their Example as their Preaching, and to that End that they play a Game or two with the Churchwardens and Vestrymen every *Sunday*-Evening, immediately after divine Service, in the Face of the Congregation, and that the Churchwardens be ordered to provide Cards, Dice, and Backgammon Tables at the Expence of the Parishes : These, I think, need not be set upon the Communion-Table just at present, it will be as well if they are kept in the three-lock'd Chest, and used only in the Belfry,

or

or Church-porch, till Time shall gradually wear off the Prejudices of Education. But as it cannot be exactly foreseen how much disgust this Innovation and additional Expence to Parishes may excite, and as I have some Suspicion that it may not be quite agreeable to those excellent Friends of our Church, the free and candid Disquisitors, who as fond as they are of Novelty and Change, may not happen to relish a Change that is not the Offspring of their own happy Inventions. I could rather wish the fourth Method were tried.

This it must be owned is attended with Difficulties. It may be asked, who has Authority enough to repress the extravagant Insults on Religion, Virtue, and Decency, which great Men are sometimes in the Humour to exhibit? Though the Claws of that once formidable Vulture, Ecclesiastical Discipline, are now pared so close, that she never seizes any Creature bigger than a Sparrow, yet the Royal Eagle has Wings and Talents sufficient to restrain the Insolence of Owls and Buzzards. Our Sovereign
wants

wants neither Authority nor Inclination to suppress Vice and Irreligion in the highest Subject. The Patrons of those Infernal Qualities can never get them into Fashion while Loyalty prevails, and any of the present Royal Family sit on the Throne. If these People do not read the Bible, cannot they read the News-Papers? They will find there his Majesty on all Occasions expressing a most generous and affectionate Concern for perpetuating our Enjoyment of true Religion. But the last News drew Tears of Joy and Gratitude into my Eyes, when I observed him conducting to the Chapel the mournful Princess, and Royal Orphans, to convince them that divine Worship is the best Cure of Grief; to accustom his young Successor betimes to delight in the publick Exercise of Devotion, and to secure to our Posterity that inestimable Blessing which we have long enjoy'd, A bright Example of Religion on the Throne. Why should such a King be for ever opposed in his Endeavours to procure for his People God's Protection and Blessing, by encouraging them to attend on his Service? The Point he
has

has most at Heart, and opposed only by a strange Complication of Folly, Vanity, and Impiety. But these scoffing Heroes may be reclaimed without much Severity ; There is not one of them but would turn Methodist rather than be banished the Court, though they regard not an Exclusion from the Kingdom of Heaven.

F I N I S.

